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another specimen having the same words, and concludes that the lamps bearing only $\Lambda\Upsilon\chi\text{NAPIA KAAA}$ are also Christian. He refers them all to the usage of the Greek church at Jerusalem called the "Holy Fire," and believes that these lamps were lighted then, as candles are lighted still, from the fire in the hands of the priest. This may seem a far-fetched derivation until we note his statement that these very words, $\Phi\omega\text{C XY } \Phi\text{AINEI TTACIN}$ are found in the liturgy of St. Basil used at the feast in

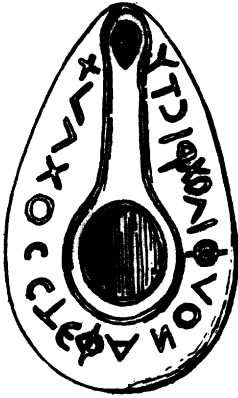


FIG. 8

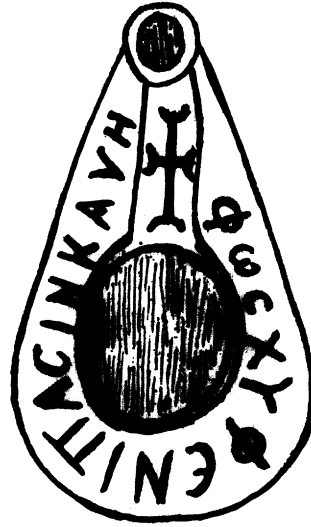


FIG. 9

Jerusalem on Holy Saturday, when the fire ceremonies take place. Of course the words are derived from John's gospel, 1:5, 9, and John's first epistle, 2:8.

Mr. Macalister has also found a lamp with the inscription $\text{KC } \Phi\omega\text{TICMOC MOY}$,⁸ but has not figured it. These words are the Septuagint version of Ps. 27:1, "The Lord is my light."

THEODORE F. WRIGHT.

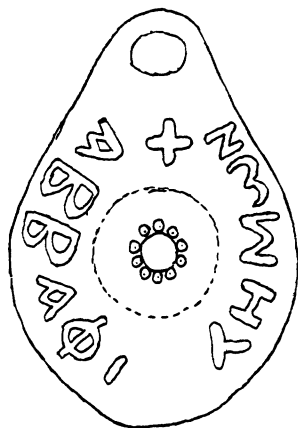
CAMBRIDGE, MASS.

A CHRISTIAN LAMP FROM DENDERAH

Among the accessions to the Haskell Oriental Museum from Professor Petrie's excavations at Denderah in 1897-98, is a Roman lamp, probably of the Byzantine period (300-700 A. D.), with a Greek inscription. The

⁸ *Quarterly Statement*, October, 1904, p. 349.

lamp is of the usual simple type, and measures 6×8 cm. The inscription, **ABBA ΦΙΛΗΜΩΝ**, "Abba Philemon," stamped upon the lamp, is probably in honor of some abbot or father of that name, or even of Philemon of Colossæ, the friend and convert of Paul, whose name some church or monastery may have borne. A certain Philemon of Antinooupolis, a flute-player, was converted in the early years of the fourth century, through seeing the constancy of the martyr Apollonius, and suffered martyrdom at Alexandria. He was afterward held in much reverence in Egypt, his martyrdom being commemorated on March 8, and it may be to him that the lamp's inscription refers. Another Philemon of note in Egypt in the Byzantine period was the one to whom St. Nilus, the famous recluse of Mount Sinai, addressed one of his epistles, but he is less likely to have been intended, and "Abba" would hardly have been used of him. The title would very naturally be applied, however, to a martyr of note, like Philemon of Antinooupolis. While that place is more than two hundred miles down the Nile from Denderah, churches or monasteries named in honor of the martyr may have arisen anywhere in Egypt, and indeed such little lamps may have been carried from place to place in the ordinary course of things, and thus have been found far from their place of production. The rude cross that separates the end of the inscription from the beginning rather confirms the Christian origin indicated by the use of the ecclesiastical "Abba;" although such crosses are frequent in Byzantine papyri, pagan as well as Christian, in which they serve as a sort of decorative punctuation.



A LAMP FROM DENDERAH

EDGAR J. GOODSPEED.

THE UNIVERSITY OF CHICAGO.